



THE CONVERTED CATHOLIC

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NOVUS ORDO SECLORUM

CONFLICTS WITHIN CATHOLICISM

**CATHOLIC EDUCATION
AND CRIME**

NATIONAL SOCIALISM AND
CATHOLIC ACTION

ST. PATRICK—HIS PLACE
IN HISTORY

March, 1941

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THE CONVERTED CATHOLIC

*A Monthly Magazine Devoted Exclusively to the
Field of Catholic Controversy*

EDITED BY FORMER ROMAN CATHOLIC PRIESTS

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... THE ...

✠ Converted Catholic ✠

"When thou art converted, strengthen thy brethren."—Luke xxvii: 32.

Vol. II (New Series)

MARCH, 1941

No. 3

EDITORIAL NOTES AND COMMENTS

NOVUS ORDO SECLORUM

WHATEVER the outcome of the war in Europe, the future structure of Western civilization is vital to all of us. For the time has come when it must definitely take one of two forms—a despotic, hierarchic grouping of nations and individuals, or a free, federal union crossing the frontiers of all nations and fostering equality and brotherhood of all men under the universal Fatherhood of God.

The Western world has been tending towards this crisis ever since the fall of the old Roman Empire. Christianity had yeasted the nations then with the hope of a definitive world-order of the brotherhood of man. But this hope was sadly betrayed by the very leaders of the Christian church at Rome who stepped into the shoes of Caesar, decked themselves out in his imperial robes, took on his title of *Pontifex Maximus* and thereafter intrigued and allied themselves with nationalist-minded kings and princelings. That is why Europe has remained a checkerboard of petty warring states. For the church of the popes has always been more Roman, French, Spanish, Austrian, than *catholic* or universal. It resisted every attempt to form a real *catholic* brotherhood of nations and individuals, simply because such a structure called for free fellowship, tolerance of varying opinions, equality for all, and opposition to dogmatic decrees of an authoritarian church or state. Such a universal brotherhood could not function because dissenters from such decrees were condemned as heretics by the church and outlawed by the state.

When groups got together, in spite of the popes, to unify the nations in a truly Christian free masonry of brotherhood and Godhood, the popes anathematized them and commanded the kings and princelings to put their condemnations into effect. They excommunicated Luther who proclaimed that "the Christian is the freest lord of all things and subject to none". They condemned the French Revolution because it attempted to establish universal liberty, equality and fraternity, and still condemn these as the pagan result of the

Renaissance of Learning. They continue to blast Rousseau, "the Calvinist", who tried to lay the foundation for the long-delayed structure for the freedom and brotherhood of man by his famous *Contrat Social* whereby each, giving himself to all but subject to none, acquires the same rights for himself as he gives equally to all others. In our day we have been witnesses to the part played by the Vatican in the scuttling of the League of Nations, accusing it, as the dictators did, of being the work of Judaic-Masonic world conspirators.

These are some of the reasons why the yeast of Christianity failed to raise the mass and establish a reign of peace, love and brotherhood among the nations of Europe. It succeeded in the United States of America because of Protestantism's application of truly Christian concepts. It broke down all barriers between forty-eight free, sovereign states wherein no individual is constrained to worship, speak or think against his conscience. Abraham Lincoln risked bloody and bitter civil war to prevent the erection of nationalist barriers and the dividing of the Union into hate-breeding "spheres of influence".

And now, every mention of a world federation of free democratic peoples, a new birth of freedom for the whole world under God to follow this war, is being screamed down by the Catholic press in America as another attempt to set up a "Jewish World State", a "British-Israel Federation". Catholic newspapers recently reported jubilantly that the Pope refused the request of a British statesman, prior to the visit of Myron C. Taylor, "that he urge all Catholics to support a Union of Great Britain and her possessions, France, Italy, Spain and the United States".

This war to the dictators, according to the latest message of Mussolini to Hitler, is "a great definitive struggle for the creation of the new Europe". They, too, want Europe and the world united, but not on the basis of a free fellowship of nations. Their "new order" is the hierarchical structure of the old Roman authoritarianism that is still the negation of Christianity.

Thus the world now faces two unities—one hierarchic, the other democratic; one dictated and imposed, the other voluntary and free. All who are against the dictators must be for a democratic world union, the true "new order of the ages", as we read it on our dollar bill. There is no longer any middle course.



VOICE OF JACOB, HAND OF ESAU

WHEN we talk of Western civilization we do not mean democracy, the Jesuit Father Robert I. Gannon, President of Fordham University, told 1,400 women at a much-publicized communion breakfast in New York on January 19th. "Belief in the inalienable rights and the dignity of man," he said, "does not spring from democracy." He

said that Western civilization means "the best thoughts and ideals of Greece and Rome raised to a new high level by Christ," i. e., the Catholic church.

Then he went on to tell them how this Western civilization has been threatened by democracy in this country, where "hordes of practicing pagans, doctors quietly practicing murder, lawyers corrupting labor organizations and educators misinforming and misdirect-

ing students, have been hacking away at our foundations."

This is one of many samples of thinly disguised Fascism openly preached by Catholic spokesmen under the cloak of religion. Someone in authority ought to ask this president of the largest Jesuit university in the world to say openly what he means, namely, that while America is undermining Western civilization, the Axis powers, with the help of the Roman papacy, are fighting to save it. Then honest, straight-thinking Americans would not be deceived by words whose accents seem to favor our interests but whose meaning serves those who would destroy the American way of life.



PROTESTANTISM NOT DEAD

A HOST of Protestant leaders, clergymen and laymen, recently sprang to the defense of Protestantism in a splendid challenge to New York's Secretary of State Michael F. Walsh, who was reported to have asserted in a public pronouncement that "Protestantism as a Christian influence in the United States was almost dead". Mr. Walsh later stated that he referred only to the field of education.

Methodist Bishop G. Bromley Oxnam, of the Boston area, replied by declaring: "Any one acquainted with the strength of Protestantism in this nation knows full well that spiritually, institutionally, intellectually and morally, the Protestant church was never stronger than at the moment, and that never in its history has it rendered the service that at present characterizes it." Other equally splendid testimonies were publicly proclaimed by Mr. Kenneth Leslie, editor of *Protestant Digest*; Rev. Donald G. Lothrop, leader of the

Community Church of Boston; Dr. Vida Seudder, Episcopal author and former Professor of English at Wellesley College; Dr. Walter M. Horton of Oberlin College, and other prominent Protestant leaders.

The answers to Mr. Walsh's injudicious and prejudicial public utterance brought out a point that clarifies the comparative values of Protestantism and Catholicism, and is one that should be many times repeated. Catholicism is spectacular, showy, and gets itself daily into newspaper headlines. Externally it is well known, over-publicized; of its internal qualities, its influence on the vital phases of life, little is known. The doings of Protestant churches, on the contrary, do not receive banner headlines; we can judge their influence, however, by its effect on the country's institutions, both in the past and in the present. "The life and inspiration of Protestantism", as Mr. Leslie justly pointed out, "has been channeled off into our secular life, social and educational reform, social idealism generally, and its source has been lost sight of". Much of the contribution made by the Catholic church itself and its college graduates, as Dr. Lothrop truthfully remarked, is actually due to this hidden Protestant influence "because the stream of Protestant influence has flowed steadily onward and they have bathed themselves in it and have been profoundly affected by it".

It should hearten all true Protestant Americans to know that such a true and valiant defense of their institutions can and has been made public. All is not gold that glitters, nor is the spectacular showing of Catholicism in America proof of internal worth. If we apply to Protestantism and Roman Catholicism the test given us by Christ, "by

their fruits ye shall know them", any one can see to which of the two the real credit belongs.

SQUARING THE CIRCLE

NOT very encouraging, however, was the widely published report of the Rev. Paul V. Galloway, Methodist pastor at Forrest City, Ark., calling for "the dissolution of all Protestant churches and the enforced formation by the government of a National Protestant Church". The Associated Press was quick to seize upon the irresponsible statement of this publicity-seeking young minister, and it was copied by newspapers all over the country.

The most self-contradictory of statements can be put into words without having any sense or meaning. It is surely "squaring the circle" for a Methodist minister in America to state, as Rev. Galloway did, that "separation of church and state needs to be done away with." But Catholic priests all over the country will take him seriously and repeat his statement from their pulpits as proof that Protestantism is at the end of its rope.

"When it is known that a given system, such as our public school system, deliberately excludes the notion of man's dependence on Almighty God, thereby destroying in effect the rights of God over the human soul, the [Catholic] church may and must condemn that system . . . The authority of the [Catholic] church is as superior to that of the State as the authority of God is to that of earthly rulers."

—Rev. John Garvin, J.U.D., in *Truth*, July-Aug.-Sept., 1940 issue. Title of article "Catholicism and Americanism".

HERESY AND INTOLERANCE

DESPITE all seeming to the contrary, intolerance is the very *raison d'être* of the church of Rome. We have the confirmation of the authoritative *Catholic Encyclopedia* for this. On page 768 of Volume 14, we read:

"The [Catholic] church's legislation on heresy and heretics is often reproached with cruelty and intolerance. *Intolerant it is; in fact its raison d'être is intolerance of doctrines subversive of the faith.*"

Admitting that the death penalty for heresy "due to changed conditions has fallen into *abeyance*", but never revoked, it continues:

"Apostasy and heresy are, as criminal rebellions against God, far more serious crimes than high treason, murder, or adultery. But, according to *Rom. XIII, 11 seq.*, the secular authorities have the right to punish, especially grave crimes, with death, consequently, "heretics may not only be excommunicated but also justly (*juste*) put to death"—St. Thomas, II, II, Q.XI, 93."

As to the Catholic church's claim to exercise her right to punish heretics, the same *Catholic Encyclopedia* says (page 766, Vol. 14):

"If therefore the Catholic church also claims the right of dogmatic intolerance with regard to her teaching, it is unjust to reproach her for exercising this right . . . *As the true God can tolerate no strange gods, the true church of Christ can tolerate no strange churches besides herself, or, what amounts to the same, she can recognize none as theoretically justified.*"

Our cherished American principle of religious tolerance for all means nothing in face of the following (page 262, Vol. 7):

"Toleration came in only when [Catholic] faith went out; lenient measures were resorted to only where the power to apply more severe measures was wanting."

"As many as are led by the spirit of God, they are the sons of God." *Rom. 8:14.*

CATHOLIC EDUCATION AND CRIME

SELF-RESPECT, if not self-defense, on the part of American and Protestant leaders calls for determined protest against the increasing diatribes of Catholic spokesmen in condemnation of the conduct of our American way of life. If their public utterances were but partially true concerning the dire condition of our public school education, about our "great hordes of practicing pagans" in the medical and legal professions, our educators "misinforming and misdirecting students," and American democracy in general undermining the foundations of Western civilization, then the United States had better give in right away to Hitler and the Pope of Rome.

The amazing part of it all is the supineness of groups of otherwise intelligent, alert business and professional men who listen to such utterances, accepting them without question, overwhelmed, it seems, by the oracular and pontifical manner in which they are delivered.

An outstanding example of this was the recent address of the Jesuit President of Fordham University, the Rev. Robert I. Gannon, before a no less august body than the Chamber of Commerce of the State of New York at their 172nd Annual Banquet. The speaker's main object of attack was our public school education—because it does not permit the teaching of religion, that is, of course, the Roman Catholic religion¹. To this lack he ascribes the high percentage of criminals inside and outside of our jails. Sneer-

ing at Ezra Cook's truly American and practical adage: "Better build school-rooms for the boy than cells and gibbets for the man", he adds "*but now every time we put in an order for a classroom, we have to include an order for two sanitary cells and a chromium gibbet*"!

He quoted glibly from the latest report by the Citizens' Committee on the Control of Crime in New York, showed how crime is on the rapid increase with no signs of abatement, and that "one New Yorker in every 53 was arrested in the course of the past year—not for traffic violations or for leaving ash cans uncovered, but for serious violations of the law". He further proved to his amazed audience that the rest of the country is even worse in this regard than New York. Since the honorable body of outstanding citizens who comprise the Chamber of Commerce of the State of New York made no protest nor questioned the speaker's conclusion, they must all have gone home convinced that we are a wayward, if not lost nation solely because the teaching of the Catholic religion is divorced from our public school system of education. The title of Father Gannon's address was "The First Point In Our Education Program", namely, the inclusion of religion in our public educational system.

Had any member of Father Gannon's audience been quick and brave enough to tackle the underlying significance of his statistics on crime, the Jesuit's entire prepared conclusion could have been proved utterly false and misleading. For he carefully avoided any approach to the well-

¹ The full text of Father Gannon's speech may be seen in the *Catholic Brooklyn Tablet*, Dec. 14, 1940. It will repay reading in full.

known and provable fact that an abnormally high proportion of our prison populations is the product of the Roman Catholic church and its educational system where religion, the Roman Catholic religion, is the most important subject on the curriculum. In order to confirm and explain this fact, the writer of this article personally interviewed Mr. H. C. Kane, the chief observer in the criminal courts for that same Committee on the Control of Crime from whose report Father Gannon quoted his findings. Mr. Kane's frank opinion was, that the teaching of religion in the public schools would seem to provide no deterrent to crime, since Roman Catholics numerically top all crime lists and the Catholic church exceeds all others in teaching religion in schools.

The statistics below fully bear out this conclusion. They are not taken from anti-Catholic sources, not even from the cold, impartial figures supplied by Government bureaus. In order to be scrupulously fair, I have taken them from official Catholic sources, from the published results of a lengthy and careful survey made by the Rev. Leo Kalmer, O.F.M., Chaplain at Illinois State Penitentiary, Joliet, Ill., from 1917 to 1936, the year of publication¹. His facts and figures were supplied to him by thirty-six Roman Catholic prison chaplains throughout the country. There can therefore be no possibility that the figures have been padded to blacken further the case against the greater prevalence of crime among Catholics.

On page 54, Table II, are shown the following percentages of Catholics in the prisons named:

¹ cf. *Crime and Religion*, by Leo Kalmer, O.F.M. Preface by the Very Rev. Francis J. Haas, Ph.D., Franciscan Herald Press, Chicago, Ill. 1936.

Catholics

Florence, Ariz.	53.33%
State Pen., San Quentin, Cal.	46.92%
State Pen., Wethersfield, Conn.	63.64%
Ill. State Pen., Joliet	48.50%
So. Ill. State Pen., Chester	7.88%
Indiana State Prison, Mich. City	7.69%
State Prison, Ft. Madison, Ia.	8.51%
La. State Pen., Baton Rouge	16.22%
Md. Pen., Baltimore	21.91%
State Prison, Charleston, Mass.	53.29%
State Prison, Jackson, Mich.	10.00%
Miss. State Pen., Parchman	0.94%
State Pen., Jefferson City, Mo.	22.03%
State Pen., Lincoln, Nebr.	27.69%
State Prison, Trenton, N. J.	47.61%
State Pen., Santa Fe, N. Mex.	66.67%
Auburn Prison, Auburn, N. Y.	57.31%
Sing Sing Prison, Ossining, N. Y.	54.77%
Ohio Pen., Columbus	25.01%
State Prison, McAlister, Okla.	1.76%
Oregon State Pen., Salem	15.63%
Eastern State Pen., Phila., Pa.	36.15%
The Pen., Columbus, S. C.	1.00%
Tenn. State Prison, Nashville	2.71%
Brushby Mt. Prison, Petros, Tenn.	0.63%
State Pen., Huntsville, Texas	12.20%
State Prison, Salt Lake City, U.	32.79%
West Va. Pen., Moundsville	9.96%
Wisc. State Prison, Waupun	23.53%
State Pen., Rawlins, Wyo.	28.85%
U. S. Pen., Atlanta, Ga.	21.20%
U. S. Pen., Leavenworth, Kans.	23.44%

In judging these percentages it must be remembered that Catholics, according to their church's own estimates, form only about 16% of the total population of the United States. On page 76 of Father Kalmer's book, Table III shows that in a selection of 28 States, the average Catholic population is slightly higher, but still only 17.24%, whereas the average Catholic prison population in those same 28 States is 33.62%.

But if we select a few typical States, we find the following:

New York: 26.73% of total population is Catholic	
" " 56.46% of prison population is Catholic	
Arizona: 33.16% of total population is Catholic	
" 53.26% of prison population is Catholic	

California:	16.83% of total population is Catholic
"	43.61% of prison population is Catholic
Wisconsin:	23.79% of total population is Catholic
"	43.52% of prison population is Catholic
Wyoming:	7.13% of total population is Catholic
"	32.18% of prison population is Catholic

Following are the figures of the religious affiliations of prisoners at Sing Sing from its Annual Report for the year 1925:

Catholic	848
Protestant	301
Hebrew	240
Greek Catholic	14
Pagan	4
Mohammedan	1
No religion	12

The Catholic prison chaplains who made these reports stress the fact that not all of the Catholics in the above tables were educated in Catholic parochial schools. They give the percentages as follows: attended Catholic school only: 20.82%; attended both Catholic and public school: 26.69%; attended public school only: 35.85%; attended no school: 16.64%. Thus, about half of the total number of Catholics who make up our prison populations came either totally or partially under the influence of Catholic parochial schools.

Again, it is noted that these Catholic prison chaplains put forward the argument, as in their favor, that the majority of Catholics committed to prison are either of foreign birth or parentage, mostly Italian, Spanish, Polish, Austrian and Irish. This, however, does not serve to exculpate the Catholic church, since these are Catholic countries *par excellence*, where "Roman Catholic culture" is most effective. On the contrary, it only serves to show that our much maligned traditional American secular education

and non-Catholic culture cannot be blamed for the crime increase in this country. The balance, therefore, in every instance—both as to religion and type of schooling—is in favor of non-Catholic upbringing and our secular public school education.

If this does not make Father Gannon's face red, it should, at least, raise a slight blush of shame to the cheeks of the members of the New York State Chamber of Commerce who credulously accepted his calumnious conclusion without question.

L. H. LEHMANN.

CROSS vs. SWASTIKA

IT HAS COME to our knowledge that Canadian Press censorship, for reasons of expediency, requires that no further mention be made of the alleged pro-Nazi activities of the Rev. Father Schulte, 'flying priest of the Arctic'.*

The *Windsor Daily Star*, of Toronto, however, in an editorial of Dec. 3, 1940, calls attention to the fact that loyal German Protestant missionaries in many parts of the British Empire are receiving assistance from Scotch and English mission boards. It adds the following, italicizing the second paragraph:

"As these German missionaries are not preaching Nazism, but are concerned with carrying the Cross to the benighted people of heathen lands, the support given them by the English and Scots is a cooperative effort in the work of the Lord.

"The other missionaries would be sure of their ground in recommending this assistance be given. *They would be certain they were not helping any publicity-loving flying missionary to establish gasoline bases for Nazi airplanes in out-of-the-way spots.*"

* cf. THE CONVERTED CATHOLIC for Dec. p. 17.

TRUE CHRISTIAN CONCEPT

THE DEATH of Rev. Dr. Charles P. Fagnani in occupied France at the age of 86, recalls his life-long fight for true Christian principles in religion and life and against destructive dogmatism in state and church affairs. He was a Presbyterian minister and Professor Emeritus of Old Testament Literature at Union Theological Seminary, New York. He held degrees in arts, science and law, taught in New York City public schools and was professor at Union Theological Seminary till he retired in 1926. Because of his outspoken opposition to autocracy in political government, and authoritarianism and ritual in religion, he was expelled from Bavaria in 1921. He died in Nazi-occupied France on November 25, last year, under circumstances not yet clarified.

Dr. Fagnani's conception of the Christian religion as a force to destroy bitterness among men, and to build up true human brotherhood, made him an implacable enemy of the ritualism and dogmatism of the church of Rome, for he held that these had divided men and nations, leading, as a consequence, to the Nazi-fascist philosophy that has wrought such havoc in the world today. In an interview in 1923, Dr. Fagnani summarized these views as follows:

"The God that can save the hurt soul of humanity today, must be a God supremely concerned with human brotherhood, with the reign of justice and love on earth, rather than in the forms and rituals and the arbitrary dogmas of yesterday.

"It is the emphasis on worship and on the forms of worship as being of divine origin and appointment and obligatory that has divided mankind into hostile, hating groups, and prevented combination and co-operation for the common good.

"If the world could be brought to acknowledge this God and relegate the forms of worship to the category of non-essentials, the great barrier would at last be removed which for ages has prevented the union of all mankind into one fraternal group, consecrated to the establishment of the kingdom of God on earth."

The two great forces in the world today opposed to this concept of religion and the social order are Nazi-fascism and the Roman Catholic church. Both are dogmatic and ritualistic and have divided mankind into hostile, hating groups, thus preventing the combination of men into a universal brotherhood as true Christian democracy aims to accomplish.

THE MASS of people do not wish to undertake what appears too difficult, hence the Roman Catholic religion appeals to them, for it adapts itself to the vast numbers whose mental and spiritual reactions are more like those of children than of adults. These persons find in confession and in a definite penalty paid for wrong-doing an escape from the continual obligation to live well and become one's possible best, which are the marks of Protestantism and the secret of the great character development in the signally Protestant countries such as, for instance, Scotland.

The Protestant never could have endured the strain of obligatory righteousness had not his religious concepts embodied those consoling ideas expressed in such hymns as "Peace, Perfect Peace", "O Love that Wilt Not Let Me Go", "Love, Divine, All Love Excelling", and "He Knows, My Heavenly Father Knows".

—Selected

*"The Lord is my light and my salvation; whom shall I fear?
The Lord is the strength of my life;
of whom shall I be afraid?"*

—Ps. 27:1

CONFLICTS WITHIN CATHOLICISM

By JAMES J. MURPHY

THE LITURGICAL MOVEMENT—I

THIS is the second of a series of articles on Conflicts Within Catholicism. Dr. Murphy, a strong advocate of the liberal Liturgical Movement before his conversion, is competent to give us an enlightening analysis of the conflict between the Benedictines, striving to reform Catholicism on Evangelical lines and the Jesuits, ruthlessly crushing out every attempt at reform of the Catholic church from within. It must be remembered, however, that the efforts of the Benedictines in this matter were necessarily limited, by expediency and disciplinary requirements, to a mere beginning of what eventually might well have led to a second Reformation of Catholicism. How these efforts were made and frustrated is ably explained by Dr. Murphy in this and a succeeding article.

THE COUNTER REFORMATION revived and extended not only the political and dogmatic tenets of the medieval papacy but also its peculiar devotional and ascetic practices. The reason for this is that the Jesuits realized that the church of Rome had built up and retained its power over the common people by means of sentimental and superstitious pietism as well as by dogmatism. They have always considered it essential for political control that they should dominate the devotional life of the people.

Protestantism not only deprived the church of Rome of political power and denied its doctrinal superiority, it also swept away the mass of superstitious practices and miraculous devotions that had accumulated for centuries. It restored the primitive simplicity of the ritual of the early Christian church; it stressed the personal appeal in devotional practices in which each was led to share directly and freely. In order to counteract the appeal which such Protestant teaching might have on Catholics, the Jesuits devised many personal devotional practices of their own and imposed them on the Catholic church. They were unscriptural, mechanical

and, in traditional Catholic style, often "miraculous" and more or less superstitious.

Chief among these were: introspective examination of conscience, mechanical meditations by the "point-by-point" method, Sacred Heart and Precious Blood devotions, the "Prisoner of the Tabernacle" legend, an over-humanized regard for the presence of Jesus in the Eucharist and the agonies of the Savior—as, for example, in the devotion to the Infant of Prague and the hideous *Christ of Limpias*. So strong and all-pervasive did this Jesuit devotional influence become throughout the Catholic church that even the Benedictines, whose tradition has always been opposed to devotional regimentation, were being forced to yield to it.

All this, as was intended, led away from the objective foundation of New Testament revelation, as reasserted by the Protestant reformers, and focused attention on the highly subjective experiences of modern miracles. Slight attention was given to Gospel miracles, while the "wonders of Lourdes" and the House of Loretto, for instance, were hailed as living proof of the divinity of the church of Rome. The revelations of the Pauline Epistles and of the Book of

the Apocalypse (Revelation) were pushed aside and universal credence placed in the private revelations of Sister Margaret Mary of the Sacred Heart, of Gemma Galgani, Teresa Neumann and other female initiates of the supernatural, most of whom were women under the spiritual guidance of Jesuit confessors and spiritual directors. According to design, Jesuit pietism widened still further the breach between Protestantism and Roman Catholicism. It further relegated primitive Christian revelation to the background, and served to keep the ordinary Catholic mind from too close an approach to the pure, simple teachings of Evangelical Christianity. The multiplication of these mawkishly sentimental devotions of the Jesuits screened the simple New Testament beliefs and practices, emphasized by Protestantism, from the mass of the common Catholic people.

The Benedictines became alarmed at this cheapening even of traditional Roman Catholic devotions, and endeavored to step into the ever-widening breach it was creating between Protestantism and Roman Catholicism as dominated by the Jesuits. They resented the too great stress on the humanity of Christ. Especially distasteful to them was the Jesuit picturization of the disembodied heart of Christ, enlarged out of all proportion to a human heart, dripping blood and shooting flames from its severed aorta. They rightly regarded as un-Christian, demoralizing and quasi-heretical the solemn promise of Christ accompanying it, supposedly made to Sister Margaret Mary, that anyone performing the Jesuit devotion of the "Nine First Fridays" in honor of the Sacred Heart would be certain of salvation after death. They likewise found fault with the Jesuit emphasis on Mariology, which glorified Mary as the prototype of the church itself and the sole

channel of all graces to men. They also opposed the extension of a sentimental attitude to the Eucharist which has given rise to other unscriptural devotions, such as Benediction of the Blessed Sacrament, Holy Hours, Eucharistic Congresses and Novenas. They determined to counteract all this by a revival of the simpler and purer Christian liturgy of the primitive church.

This revival was begun by the Benedictine Congregation of Beuron in Bavaria, but received its greatest impetus after the last war, in the 1920's, when a more liberal spirit began to pervade the Catholic church in Central Europe. The new movement was called the Liturgical Movement. Had it succeeded it would have laid the groundwork for a much-desired evangelical rapprochement between Catholicism and Protestantism. English church authorities became interested in those years in the new liberal movement in the Catholic church and sent delegates (among them the father of the present Lord Halifax) to the Málines Conferences in Belgium, which were presided over by the liberal Cardinal Mercier.

The real cradle of the Liturgical Movement, however, both as to external organization and underlying theology, was the Benedictine Abbey of Maria Laach near Cologne. In the field of art, historical research, archeology and popular asceticism, this abbey brought the Liturgical Movement to its highest development. It was essentially a liberalizing movement within Catholicism, and though Roman Catholic in form and within the letter of the law, its tendency was definitely toward Evangelicalism and, as a consequence, anti-Jesuit. Its basic principles were: that the true doctrine and devotion of Christianity were to be found in New Testament revelation and were mirrored in official liturgical prayers of the early church; that a study of the Scriptures and of official

liturgical writings of the first few centuries shows the all-sufficiency of the historic criteria of Christianity; that no modern miracles or subjective spiritual experiences are needed to prove the truth or uphold the worth of Christianity.

On this basic formulation rested the following doctrinal and devotional attitudes of the Liturgical Movement:

1. The universality and social nature of salvation is to be emphasized—Christ redeemed the human race as a whole, not me as an isolated individual.
2. Stress should be laid on the divinity of Christ and the essential victory of the Risen Christ as contrasted with the apparent failure of Golgotha. Christ should be pictured as regally clothed and should be thought of as the triumphant King of humanity, not as the despairing, agonizing Man of the Flemish painters.
3. Devotional life should be communal, as was that of the early church with its *stationes*, its mass or communion service in the vernacular; there should be active participation by the people in this service.
4. The laity, through Baptism, share in the priesthood of Jesus Christ, *i. e.*, in the "royal priesthood" of believers mentioned in Peter's first epistle, 2:9.
5. The deep, rich meaning of sacramental symbolism should be penetrated and lived; the sacraments are not mere, meaningless, formal ceremonies to be rattled through in Latin.
6. Monasteries, the modern reproduction of the original communal life of the first Christian communities, should lead one group life. Religious life in a monastery should aim, not at the selfish securing of one's individual salvation, but at realizing more and more in the mystical body of the church the universal salvation wrought by Christ. Each one is to think of himself not as an individual but as a member of this mystical body.
7. Formalism and externalism are but the dessicated shells of the living, glowing realities of early Christian life. The new man-made forms must be rejected, and the rich symbolism of the early church, with all its primitive life and vigor, must be revived.
8. Mawkish sentimentalities, created by the over-wrought imaginations of the pietists, and the deceptive delusions experienced in seeking new miracles and private revelations, should not displace the realities of Christian revelation which was completed with the last of the apostles.
9. Benediction of the Blessed Sacrament, repetitious rosaries, miraculous shrines and medals, imaginative meditations, morbid self-analysis, regimenting of consciences, devotional confessions—all these were unknown in the early Christian church and are equally needless today. The chaff must not be husbanded and the wheat cast aside.

All this was anathema to the Jesuits; for it would mean the virtual "Protestantizing" of Catholicism. It would have ended the usefulness of the Jesuits to the church of Rome. They therefore endeavored to get the Roman Curia to condemn the Liturgical Movement as "*rash, temerarious and bordering on the heretical*". Justinian Seredi, Hungarian Benedictine canonist, who was highly esteemed in the Curia and an intimate friend of Cardinal Gasparri, and who was later made Cardinal Primate of Hungary, prevented this condemnation after a prolonged battle. However, an anti-Jesuit book by a Benedictine of the Beuronese Abbey of Maredsous had to be suppressed.

Foiled in their first attempt, the Jesuits proceeded by other means to stop this effort towards a twentieth-century reform of Roman Catholicism. How they finally succeeded, not without the aid of Hitler's Nazi Socialist regime, will be told in another article in our next issue.

NOT BY THE LAW . . .

"Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified."
—Galatians 2:16.

HOW any man can become righteous before God, is here plainly stated. The personal testimony of the Christian experience of the Apostle Paul is added. Any present-day Christian will substantiate what is here related.

No man will ever be justified before God "by the works of the law." Whoever thinks that he can attain to righteousness before Almighty God by any good works that he does is plainly deceiving himself. It is the devil's delusion and a snare, by which he bewitches men, and robs them of the crown of life.

Yet how many a poor soul has come under that evil spell. Ask them if they expect to be saved and they will so often tell you that they are honest people, that they have never been living in open sin, that they have tried to observe the Golden Rule, so surely they ought to be saved, they think. Such people are all bound up with the law. They are seeking to be saved by the works of the law.

But listen! "*By the works of the law shall no flesh be justified.*" That is

God's plain word. Let us not depend upon the law to be saved. The law cannot save us.

Man can be justified. Every person can be justified. Even the vilest sinner, the thief, the murderer, the gambler, the drunkard, the adulterer, can become righteous before God. The hypocrite, the deceiver, the self-righteous, can be justified.

But the only way in which anyone can be justified is by the Gospel. The Gospel is the glad tidings of God's grace in Jesus Christ. It unfolds what God in His love has done for sinners through His only begotten Son, Jesus Christ. It is the good news of Redemption through Christ becoming our Sin-bearer, dying for our sins, and rising again from the dead.

"Even we have believed in Jesus Christ, that we might be justified by the faith of Christ," says the apostle.

The Gospel makes no more demands upon us than does the reading of this sermon. All the Gospel does is to tell us about a Righteousness of God in Christ that can be made the possession of any sinner through believing the Gospel. "He that believeth and is baptized shall be saved," is the Gospel message.

It is the heart's faith that takes hold of all that the Gospel offers. Whoever believes in Jesus Christ is righteous before God. Only through that faith does he become righteous.—S. A. BERGE.

CHRIST'S MISSION—Form of Bequest

I give and bequeath to Christ's Mission, incorporated in the State of New York, the sum of \$..... to be applied to the uses and purposes of said Mission.

(However, *Bis dat qui cito dat*—"He gives double who gives immediately".)

ONE SACRIFICE ONCE OFFERED

"CHRIST also hath *once* suffered for sins, the just for the unjust, that he might bring us to God"—I *Peter*, 3:18.

"A great high priest, that is passed into the heavens, Jesus the Son of God."—*Heb.* 4:14.

"HE is able to save them to the uttermost that come unto God by him . . . for such a high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for he did this *once*, when he offered up himself."—*Heb.* 7:25-27.

"CHRIST being come a high priest . . . by his own blood he entered in *once* into the holy place, having obtained eternal redemption for us."—*Heb.* 9:11-12.

"ONCE in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men *once* to die, but after this the judgment: so Christ was *once* offered to bear the sins of many."—*Heb.* 9:26-28.

"WE are sanctified through the offering of the body of Jesus Christ *once* for all."—*Heb.* 10:10.

"AND every priest standeth daily ministering and offering oftentimes the same sacrifices, *which can never take away sins*: But this Man, after he had offered *one* sacrifice for sins *for ever*, sat down on the right hand of God. . . For by *one* offering he hath perfected *for ever* them that are sanctified."—*Heb.* 10:11-14.

"AND their sins and iniquities will I remember no more. Now where remission for these is, *there is no more offering for sin*."—*Heb.* 10:17-18.

"SEE that ye refuse not him that speaketh . . . him that speaketh from heaven."—*Heb.* 12:25.

"Faith is the substance of things hoped for, the evidence of things not seen." *Heb.* 11:1.

DOUBLE TAXATION MYTH

THE MAIN ARGUMENT employed by advocates of the use of public tax money for parochial and sectarian schools is that those who finance these schools must also pay taxes for the upkeep of the public schools. Catholics have made this plea so often and so insistently that many non-Catholics are beginning to think it justifiable. But there is no more justice to it than to the claim of a farmer demanding an asphalt highway all his own along his property at public expense, just because the existing concrete public highway is not to his liking.

Following are some facts regarding the Catholic church and public school education:

1. About fifty per cent of all Roman Catholic children attend public schools throughout the United States.
2. Roman Catholics are extensively represented on public school boards everywhere.
3. Roman Catholic teachers in public schools are far in excess of the proportion of Catholics to non-Catholics in the United States.
4. The Roman Catholic church is officially opposed to religious exercises in public schools for all pupils in common. It insists on segregating children for religious exercises. In many localities it has helped to abolish simple religious exercises in the public schools, such as Bible reading, recitation of the Lord's Prayer and the Golden Rule in common. It wants to have Roman Catholic religious teaching in the public schools or none at all.

There can therefore be no injustice in our American way of offering free education in tax-supported schools to all without favor to any religion, and, at the same time, allowing religious organizations to establish and support their own schools at their own expense.

"Ye shall know the truth, and the truth shall make you free." *John* 8:32.

NATIONAL SOCIALISM AND CATHOLIC ACTION

(Continuation of a Series of Articles on the Relationship of Nazi-Fascism and Catholicism)

By L. H. LEHMANN

CATHOLIC ACTION — the crusade for Jesuit-Catholic Reform — has the following characteristics:

1. Its direction, as laid down in Pope Pius XI's Encyclical *Quadragesimo Anno*, is explicitly entrusted to the Society of Jesus.
2. Its aims are: the extermination of the hated liberal spirit of the 19th century; the formation of a world crusade against socialism and communism; the success of the counter-Reformation.
3. The means to obtain these ends are: the annihilation of the old Catholic political parties, which became impregnated with the democratic ideology, and the purging of the secular clergy, the religious orders and the laity in so far as they persist in holding to non-Jesuit opinions in matters of ecclesiastical policy.
4. The most suitable political regime to assure the success of this crusade for Catholic reconstruction is the hierarchical, authoritarian form of the fascist state or of Nazi Socialism.

The secular clergy in Germany and other European countries have always secretly fostered a democratic tradition, and for many years considered it their principal task to live in peace with Protestantism and the liberal institutions of the modern world. For this reason they constituted the chief obstacle in the way of the Catholic Reconstruction Movement initiated by the late Pope Pius XI. They were not friendly to the idea of the corporative state, to the plan of the new crusade, nor to the

Vatican's aim to set up complete papal absolutism. Unlike the Irish-dominated clergy in America, the Catholic clergy of France and of Germany and other European countries have never fully identified the *pope himself* with the *seat of power* in Rome. They acquiesced in taking their religion from Rome but not their politics, nor in accepting the Vatican's direction of extra-spiritual matters in their respective countries.

In modern times, the European Catholic clergy veered increasingly to the idea that it was advisable to encourage Christian tolerance and friendly relations with all religious sects, even with those who belonged to no church. Many were persuaded that the day would come when all the Christian churches could be united on a basis of a liberal reform within the Catholic church. This liberal reform would be aimed at the overthrow of the "jurisdictional" papacy, with its unscriptural, political Roman Curia and its claims to ecclesiastical absolutism; it would be a reform against papal imperialism, against Jesuit-fascist discipline and overlordship. It would aim to set up an "Evangelical" Papacy which, freed of political ambitions, would act as a center of evangelical unity for all churches of Christendom. This would indeed be true Catholic reform—a second Reformation, the setting up of evangelical Catholicism. It would mean the purging of medieval accretions of doctrine and liturgy and, of course, the complete

banishment again of the Jesuits from the church, as was accomplished by Pope Clement XIV in 1773.

All such aims and plans for a liberal, evangelical reform, however, fell within the explicit condemnations of religious tolerance and the liberal, democratic idea by Jesuit-controlled popes during the past 150 years. The late General of the Jesuits, Wernz, in his treatise on Canon Law¹, says:

"As concerns the relations of the Catholic church with other religious associations, there is no doubt that all religious associations of unbelievers and all the Christian sects are regarded by the Catholic church as entirely illegitimate and devoid of all right of existence. These organizations are formally rebels against the church. As a consequence, he is in grave error who believes that the different religious sects, such as, for example, the Anglicans, the Lutherans, the Orthodox Catholics, constitute legitimate parts of a universal Church of Christ, and that they are in some way collateral branches of the Catholic church, or sister-churches."

Against this hope for true Catholic reform that would have brought about a tolerant, evangelical Catholic Christian church, the Jesuits swept the field for an absolutely totalitarian set-up in Catholicism to go hand-in-hand with the Nazi-fascist regime in the secular order. On their side they had Hitler himself who, as far as condemnation of religious tolerance is concerned, has always shown himself to be a better Catholic than the ordinary European priest and many bishops. In *Mein Kampf** he upholds and approves of the dogmatic intolerance of the Vatican party in the Catholic church; like the Jesuits he regards religious tolerance as an effective instrument for the establishment and support of the liberal aims of the Jews and Freemasons (p. 345); his chief cause of complaint against the clergy of the Center Party in Germany

was that they had allowed themselves to become convinced of the idea of tolerance, and that they had made alliances with these deadly enemies of the Christian religion (p. 294); he holds that his principal task is the combatting of this deplorable situation from which religion has suffered so much (p. 294). He also condemns Protestantism for persisting in its tolerant attitude towards Judaism; he adds, however, that "the believing Protestant who belongs to National Socialism *could* exist side by side with the fervent Catholic without his religious convictions being in any way affected thereby". (p. 632)

This yielding of Catholics to the liberal tendencies of religious tolerance was regarded by the Jesuits as the "Protestantizing" of Catholicism; to correct this they deemed that drastic, punitive measures were imperative. The late Jesuit Cardinal Billot expresses true Jesuit contempt for this yielding of the secular clergy to liberalizing tendencies, and also advocates the severity that should be meted out to them, when he speaks of "the poor little parish priests who fill the greater part of our religious magazines and periodicals with their speeches, seeking thereby to create a new apologetic to take the place of the miracles which the 20th century no longer understands. There are but two replies to make to this: *the first is the whip . . .*"² (Liberal American Catholics please note!)

This is in perfect keeping with Mussolini's symbol of the *fascies* or bundle of rods, such as he and his Nazi partner have so ruthlessly employed to scourge Europe of every vestige of liberty and tolerance. Thus, Hitler's program of Catholic "repression" is but the carrying out of the Jesuit punitive measures,

¹ Cf. his *Jus Decretalium*, Vol. I, p. 13.

* Page references are to the German edition.

² "*die erste ist die Peitsche . . .*" in Hugo Koch's *Katholizismus und Jesuitismus*, p. 53.

and a part of the plan for Catholic reform against those members of the Catholic clergy in all countries who have opposed Jesuit hegemony over Catholic affairs.³

Catholic Action, like Nazi-Fascism, ostensibly started out as a crusade against Godless communism which, in the Jesuit view, is but the radical application of the Protestant principle of the separation of church and state. It is the extreme of Protestantism predicted by the Jesuits since their founding by Ignatius Loyola to fight the Reformation of Martin Luther, and is due to the communist principle that the internal life of the individual is the only place where he should be allowed to seek satisfaction for his religious needs. The Jesuits therefore launched their new offensive principally against Soviet Russia, the first country since the Wars of Religion that seriously threatened to undermine their work of counter-Reformation; they found it more menacing to their aims than Protestant England was in the 16th and 17th centuries. By brutally separating the state from the influence of all forms of religion, the communists tried to make religion a purely private matter and aimed by this means to effect the complete liberation of the individual and the conduct of civil affairs from all ecclesiastical influences. Because of this, the Jesuits identify liberalism and democracy with socialism and communism and seek to destroy them together with all movements to the left of Fascism and Nazism.

But it is Protestantism and democracy, not communism, that the Jesuits still fear most, especially now that Soviet Russia is fast becoming a satellite

in Hitler's orbit of power. Communism in Russia is no longer the communism of old bolshevist days. It has become as authoritarian and conservative in regard to marriage and family matters as Jesuitism and Nazi-Fascism. But Jesuit Catholicism still continues to flog the dead horse of communism to cover its attacks on its real enemies, liberalism and Protestantism, which, outside the Nazi-conquered continent of Europe, still remain strong and vigorous.

Catholic Action, similar to Nazi-Fascism, will not be content with any half-hearted reform in Catholicism. Just as a brutal war campaign against democratic nations is deemed necessary in Nazi-fascist policy, so a brutal cleansing within the church, even at the risk of some loss to Catholicism as a whole, is a necessary part of the Jesuit program of Catholic reconstruction. Gonzague de Reynold, one of the most ardent zealots of the movement, whom we have already quoted in these articles, frankly admits that the wiping out of these Protestant tendencies (liberalism and socialism) constitutes the first problem of religion, namely, of Roman Catholicism, and that the new "Christian regime" which will eventuate as a result of this desired reconstruction of the social order will have to be fascist, since, as he says, "Fascism has been the only successful attempt to create a new regime".⁴ The Italian socialist, L. Segni,⁵ confirms this when he states that "Fascism is an epiphenomenon in keeping with the evolution of the Catholic church as directed by the tactics of the Jesuits."

⁴ Cf. *L'Europe Tragique*, p. 93.

⁵ in his book, *L'Esprit du Fascisme*, p. 15 et seq.

³ The German bishops, the Catholic Popular Association and the Center Party opposed the re-entry of the Jesuits into Germany in 1910. Because of this the Jesuits regarded the German bishops as "recalcitrants"; cf. Hoensbroech, *The Jesuit Order*, p. 248.

* * *

NEXT MONTH: "REXISM AND CATHOLIC ACTION"

SAINT PATRICK—HIS PLACE IN HISTORY

BECAUSE of the false identification of St. Patrick with the church of Rome, his work as a Christian missionary and his place in history have been entirely misunderstood.

Unlike Augustine, Apostle of England, Patrick was no messenger or instrument of the pope of Rome. He was a missionary of the evangelical Christian faith to a country beyond the bounds of the Roman Empire; for Ireland, unlike England, was never conquered by the Romans. He had Gallic, not Roman training; nor had the bishop of Rome as yet become a spiritual Caesar Augustus as he is today.

Yet Patrick was an Apostle of the *Roman Idea* in the best sense of the word, but it was the idea of Christianity being made co-extensive with the Roman Empire, that is, truly universal or *catholic*. It did not mean subjection to the Holy See at Rome, for that narrowed the scope of Christianity and made it Roman, not universal. It was the betrayal of that idea by the popes of Rome — the making of Christianity Roman and authoritarian rather than truly catholic and democratic—that has been responsible for the failure of Christianity to this day to become the religion of universal brotherhood and equality, welding all the nations together into a truly Christian, democratic union.

It was many centuries after Patrick's time that the Irish church changed to forms of doctrine, practices and government which he never contemplated, nor of which he ever would have approved. Patrick founded a monastic, communal, not a hierarchical church. There are no traces of bishops in the Roman sense in Ireland until after the sixth century, and the full Roman

church government and practices were only brought to Ireland at the time of the English invasion in the eleventh century.

St. Patrick, in fact, was an apostle of the Christianity which we all earnestly seek to have established today, that will unite all men and nations on an evangelical basis—not Roman, Italian, Spanish or German but of the world—Christianity which will be truly *catholic* and democratic.

Noisy parading on March 17, to honor St. Patrick as an apostle of Roman ecclesiasticism, is but to mock him and to deny him his rightful place in history as a valiant apostle of the true Christian faith and the evangelical brotherhood of all men and nations.



SPEAKING of humor, it is amusing to note that that sanctum of free speech, New York's *Town Hall*, has among its trustees one of the most intransigent Jesuits in America, the suave and wily Robert I. Gannon of Fordham University. . . All of which goes to show once again that a Jesuit can prove that black is white and work his way into the inner circle of the opposition.

Comparable with this accomplishment was that of the recently deceased Fr. Williams, S.J., of Boston, who bluffed his way into the *Royal Academy of Science* as an authority on anthropology, though his writings were all devoted to sentimental plety with the single exception of a record of tribal customs made during a short assignment to foreign missionary work.

CANADIAN SUBSCRIPTIONS

WE REGRET having to ask \$1.25 (U. S. money) from Canadians for a year's subscription to "The Converted Catholic." War Exchange stamps and postage alone amount to two and one-half cents per copy, including samples.

PETER FORBADE ROMAN CURIA

ST. PETER, according to Roman Catholic teaching, was the first pope and bishop of Rome. It would be expected, therefore, that his pronouncements would be accepted by Catholics as infallible, just as Eugenio Pacelli's are today. Furthermore, St. Peter's pronouncements are actually part of the New Testament, every word of which Catholics must accept as inspired by God. What Peter decreed should thus have much greater authority than any Encyclical Letter or decree of the popes of Rome down the centuries.

St. Peter wrote two Epistles, and in the first he solemnly instructs his co-workers in the Christian ministry how the Christian church should be ordered. In chapter 5, verses 1 to 3, he says:

"The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed:

"Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind;

"Neither being as lords over God's heritage, but being examples to the flock."

Here we have St. Peter, speaking with authority as Christ's co-worker and chief apostle, making it clear that the set-up of the Christian church must be *democratic*, not authoritarian. He calls himself an "elder" (*presbyter*, which has nothing to do with a sacrificing priest), equal to the other apostles and Christian leaders whom he also calls elders. He exhorts them to minister to the faithful, not by forceful methods but in a way that will bring a free response.

Most important of all, he forbids the church leaders to become "lords" over the people. The full significance of this can only be had from the Greek word which Peter used for "lords", namely, *katakuriontes*, the Latin Vulgate translation of which is *dominantes*. But in Peter's own term is contained the word *Curia*, the autocratic governing body of the Roman Empire, and the significance of which was well known to Peter and those to whom he addressed his letter. In other words, Peter plainly instructed the leaders of the Christian church that the method of governing the people must not be patterned after that of Caesar. He wants it to be the very opposite of the curial system of Rome; it was to be a democratic system, with no one lord- ing it over the others and the people corresponding freely, not by coercion.

It is scarcely necessary to mention the fact that the Roman Catholic church has always acted directly opposite to these instructions of St. Peter, its so-called first pope. The bishops of Rome stepped into Caesar's shoes, took on his pagan title of *Pontifex Maximus* or Supreme High Priest, sat on Caesar's throne and wrapped themselves in Caesar's gaudy trappings. Everything about the Pope and his court today is as it was at the court of the Caesars in ancient Rome. Through the very Roman Curia which St. Peter condemned, the Vatican has ruled the Catholic church to this day.

Not content with claiming the autocratic power of Caesar, the popes of Rome also claim to have the power of Almighty God himself. By infallible decree the pope has been made the very mouthpiece of God, God's deputy on earth. He can impose dogmatic decrees under pain of excommunication and death in this life and the loss of eternal salvation in the next. On this rests the whole foundation of the

THE BROOKLYN TABLET, SATURDAY, SEPTEMBER 5,

STRANGE BUT TRUE

CATHOLIC FACTS BUT LITTLE KNOWN

THE LOFTY PRETENSIONS of the pope to "hold upon this earth the place of God Almighty" (Leo XIII) and to be above all kings, governments, etc., is symbolized in the gaudy flashiness of his three-story top-piece. We reproduce the sketch at the right from an official diocesan paper,

The Pope's tiara worn on solemn occasions is made of cloth of gold and comprises
 3 crowns with
 252 pearls
 229 diamonds
 32 rubies
 19 emeralds
 11 sapphires



church of Rome, but mention is never made of the obvious fact that it is in direct contradiction to the instructions of St. Peter as set down in the very book of the Gospels.

This is not the only point on which the church of Rome has perverted the word of the Gospel. Jesus Christ (*Matt. 23:7*) distinctly says: "*Call no man your [spiritual] father on the earth, for one is your father which is in heaven*". But not only does the very name pope (*Papa*) mean father, but every Roman Catholic priest has to be called "Father" by the people. Christ taught his apostles and disciples to be poor and humble, not lavishly rich and authoritative. But the pope of Rome, with his Curia of cardinals and bishops, must dress in the most sumptuous and expensive garments of cloth of gold and lace studded with precious gems; everything the Pope touches—even his telephone and microphone—is of gold.

How then can the pope, cardinals and bishops be, as St Peter exhorts, "examples" to the people? And how can the people imitate them whose lives

are so different in every respect to those of the people to whom they are supposed to minister? Far from following St. Peter's instructions not to be lords over the people and not to coerce them, the leaders of the church of Rome have always resisted democratic principles of equality and brotherhood and allied themselves to despotic kings and authoritarian governments. We see today how the Roman Curia at the Vatican has bound itself by concordats and alliances to the Nazi-fascist dictatorships.

To us, former priests who once served the altars of the church of Rome, it becomes more sadly apparent the further we draw away from it, how much it has perverted both the form and teaching of the true church of Christ. We are powerless to remedy it and can only pray that, by the preservation of our democratic freedoms, the Catholic people in America will some day come to learn and realize it and carry out the democratic Gospel teaching of St. Peter in preference to the curial dictatorship of the Vatican.

DON LUIGI STURZO

PART of the pact between the late Pope Pius XI and Mussolini was the agreement to dissolve the Catholic Popular Party and to exile its priest-leader Don Luigi Sturzo, who has been in England since that time and has now come to the United States for refuge. He bitterly fought Mussolini in an effort to save Italy's constitutional government and still remains a lover of freedom and democracy to this day. If ever Roman Catholics seek a leader to reform their church from within they would find an ardent champion in Rev. Luigi Sturzo. Unlike the editors of *THE CONVERTED CATHOLIC* he has remained within the system of the church of Rome, though admitting its need for reform.

There are some who wish to believe that Don Sturzo's coming to this country is part of a conspiracy between Pope Pius XII and President Roosevelt to help the downfall of Mussolini. *The Christian Century* of Jan. 15, has an article to this effect by a former Rome newspaper man who writes under the pen name of "Romulus". He predicts that "Pope Pius XII will throw the full moral and political weight of his office into the scales against Mussolini just as soon as he is sure that Mussolini is done for and that his dictatorial throne is falling to pieces." He holds that it was only as a matter of "expediency" that Pope Pius XI dissolved the Catholic Popular Party and exiled Don Sturzo, "as an extreme concession to Mussolini". This would also, we suppose, make a mere matter of papal expediency out of the same Pope's scuttling of the German Catholic Center Party, by which Hitler was enabled to seize the dictatorship and accomplish all his nefarious acts since then; papal expediency would also have to explain the Vatican's aid to Mussolini's burglary of Ethiopia, and

Franco's assassination of Spain's infant democracy. It is a mild but most un-Christlike way of putting it.

We sent the following letter to the editor of *The Christian Century* concerning Romulus' article:

Jan. 30, 1941

The Editor,
The Christian Century,
Chicago, Ill.

Dear Sir:

Romulus' reasoning in your issue of Jan. 15th on the mystery of Don Sturzo's arrival in the U. S. is as misleading as his statements concerning Pope Pius XI's pact with Fascism. It is poor guessing that Don Sturzo's coming here may be part of a conspiracy between the present Pope and Washington to help the downfall of Mussolini. Don Sturzo left England for health and safety sake and is now confined to a hospital for a long rest. He is a man to be admired, and, were it not for the irresistible pro-fascist leadership of the Catholic church, might long ago have succeeded in instituting a much desired reform of Roman Catholicism.

But Pope Pius XI's outlawing of Italy's liberal political party and exiling of Don Sturzo was no mere "sacrifice to Mussolini". It was part of the Vatican's own plan to make itself the active ecclesiastical counterpart of the fascist revolution. It had to get rid of all Catholic popular political parties and establish "Catholic Action", entirely dependent upon Vatican bureaucracy, because it distrusted the lower clergy's attitude towards liberal principles. Though created by Pope Leo XIII to counteract liberal constitutions of states, the Catholic popular parties in Italy and Germany, much to the Vatican's chagrin, had become infected with liberal and even Protestant principles. They were both dissolved by Pius XI so that the Axis dictators could seize full power.

Even should Romulus' guess prove correct and Pius XII use Don Sturzo's services if Mussolini topples to earth, it would merely be a case of the leopard changing his spots, some more un-Christlike "expediency" on the part of the so-called Vicar of Christ.

Yours sincerely,

LEO H. LEHMANN, Editor
The Converted Catholic Magazine

THE LION AND THE LAMB

INTERFAITH collaboration is an excellent idea and perfectly in keeping with the basic American principle of tolerance and good-will toward all. So, too, is the fable of the lion and the lamb—up to the point where the unsuspecting lamb lies down *inside* the lion. The principle of get-together and forget our religious differences is truly American and Protestant. It happens, however, to be a principle that is most definitely and consistently condemned by official Roman Catholic church teaching. For the same reason Free Masonry has been condemned as “a cancer and a deadly disease of society” by pope after pope during the past 150 years, because “they receive into their order all classes and all nationalities, and favor all kinds of moral codes and all forms of worship”.*

Imagine, if you can, the D.A.R. and the American Legion forming a united front with the Nazi-Bundists and the Communists. Would they accept them, shake hands with them and proceed to negotiate with them without reference to their official teaching, the chief aim of which is to obliterate the very principle that makes it possible for all to meet freely together on a platform in America?

To what extent the Catholic church is opposed to collaboration with Protestants can be seen from an article by Rev. Leslie Rumble in the Jesuit magazine *America* for January 4, 1941, under the title: “Are American Catholics Growing Soft and Satisfied?”. It is the result of a twelve-month study of the relationships of Catholics with non-Catholic bodies, especially of conferences between Christians and Jews. The author is disturbed by “the remarkable spectacle of platforms shared

by a Catholic priest, a Protestant minister and a Jewish Rabbi, each pleading for better relations”. He does not like it, frankly says so, and the Jesuit editors of *America* agree with him. “I must confess”, he says, “that I have little confidence in the Protestant churches as allies in the fight against paganism, and I clearly think the traditional conservatism of the Catholic church towards them a safer, and in the end, a more beneficial attitude than a closer cooperation with them”.

He goes on to say:

“If it be urged that this is no time for controversy, and that we should forget our differences in order to unite as far as possible in a common fight against the inroads of paganism, the disturbing thought comes that *Protestantism has really proved to be the ally of paganism. Have not Protestant ministers themselves contributed to the undermining of the Gospels?*”

Calling Protestants “heretics”, and Protestantism “rebellion against the authority of Christ”, and that “it neither possesses authority nor has any desire to submit to authority”, he continues:

“In themselves, all forms of Protestantism are unjustified. They should not exist. Both heresy and schism are of the ‘world, the flesh, and the devil’, forces radically opposed to the Catholic church, and with which all who profess to be Catholics should also be in opposition. . . Even granted that we are dealing with unconscious heresy, we are not free to stress the ‘unconscious’ even to forgetting the ‘heresy’”.

Here is the real, official Catholic speaking, substantiating all he says against coöperation with Protestants and Jews by references to authentic pronouncements of recent popes who claim to exercise the right to condemn religious tolerance because of their divine *magisterium*—the teaching power of Almighty God himself, which they claim to possess.

(Continued on bottom of page 82)

* cf. Bull, *Ecclesiam a Jesu Christo* of Pope Pius VII.

THE EDITOR'S MAILBAG

QUESTION BOX

WE RECEIVE many requests for information concerning the beliefs and practices of the Catholic church vis-à-vis those of other churches, and we are always pleased, within the limits of the time at our disposal, to supply such information with all the accuracy expected of us. As many of these questions and answers would also be of interest to others, we hope next month to begin the publication of some of them.

* * *

OVER THE RADIO

PROTESTANTS in Canada are braver and more outspoken in defense of their principles and tradition than their co-religionists in the United States. The Rev. Morris Zeldman, Organizer and Director of The Protestant Radio League of Toronto, is willing to have us publish the following letter which he sent us:

"PROTESTANT RADIO LEAGUE,
307 Palmerston Blvd.,
Toronto, Canada
Dec. 13, 1940

"The Editor,
The Converted Catholic,
229 West 48th St.,
New York, N. Y.

Dear Dr. Lehmann:

I have mentioned THE CONVERTED CATHOLIC over the radio and have had several enquiries for your address which I gladly gave. I hope to mention your magazine again in the very near future, and I am wholeheartedly recommending it because I believe it to be one of the best Protestant magazines on this continent. I look forward with pleasure for its arrival each month. It contains material that I consider indispensable toward an intelligent grasp of the Protestant faith and world policies in which the Papacy is taking a very subtle and leading part.

It is my considerate opinion that if our statesmen had dealt with pre-war political ideologies from the Protestant point of view they could have spared a lot of bloodshed. I wish that Protestants in the United States and in Canada would realize that the Protestant view of democracy, which you so fearlessly expound and to which I have added my feeble voice over the radio, is a matter of life and death to the Protes-

tant faith as well as the liberties of all people.

I pray that God may richly bless your ministry and crown your efforts from strength to strength until every knee shall bow and every tongue confess that Jesus is Lord.

Yours faithfully,
(signed) M. Zeldman"

* * *

TYPICAL of appreciative letters we receive from Protestant ministers is the following:

"Your magazine is very illuminating and I profit much by each issue.

Best wishes!

Rev. P. A. Givold,
Wahpeton, N. D."

FROM California a grateful reader tells us:

"I am well pleased with THE CONVERTED CATHOLIC and am irked because I cannot do more to boost the number of subscriptions. We surely need the magazine. I wish it were twice as large and came twice as often. A whole month is sometimes a long time to wait."

T. E. Eagleton, of Montrose, Ill., sends us the following reflection:

"Your magazine is wonderful; no one but a Tory would try to discourage such a magazine. Evidence is plentiful that we have had Tories with us from 1744 to this date. The Tories in 1744 tried to discourage the setting up of a democracy here in America. Now, even after 150 years, we still have the Tories with us trying to discourage us from continuing as a democracy."

MIXED MARRIAGES

THE FOLLOWING, from a Presbyterian minister at Auburn, Iowa, is indicative of what effect Roman church legislation concerning mixed marriages is having on Protestantism:

"Dear Sir:

The February issue of your fine magazine has been received, and I believe you have performed a great and lasting service to the cause of truth in presenting the facts regarding mixed marriages.

In the last five years, I am told, there have been more than 25 cases here, and in the majority of them the Protestant party has joined the Catholic church. In many instances the parents of the Protestant boys and girls did not know that their children were taking so-called 'instruction' from the priest, as it was usually given in another town. I presume you will have a large demand for this issue, but if you can spare,

say, six copies, I would be glad to have them and enclose cost of same.

Yours for the truth.

Walter Rothwell, Pastor"

Here is surely something for militant Protestant pastors to think about and act upon!

CHRIST'S MISSION NOTES

REV. ANTHONY CALLANDRO, M.A., Director

ANOTHER converted priest, the Rev. John Zanon, of the Diocese of Syracuse, New York, who resigned the priesthood last month has come to us for help and guidance. Mr. Zanon is desirous of entering the Protestant ministry. We will be grateful to hear from those of our readers who would be interested in helping this man. He will have to spend at least a year in seminary in preparation for his new life's work.

* * *

PARKER MEMORIAL MISSION

A GOSPEL Mission to Roman Catholics and Jews, founded by Mrs. Esther MacGillivray about 18 months ago at 102 Franklin St., Jersey City, N. J., was dedicated on February 2, as the Parker Memorial Gospel Mission in honor of the late Dr. James Parker, former President of the Board of Trustees of Christ's Mission, who helped its founding and maintenance.

* * *

THE CASE OF MRS. MacGILLIVRAY

Mrs. MacGillivray has recently undergone a severe trial of faith in Jersey City in carrying on the work of her Mission. Systematic persecution from groups of Catholic young men resulted in the tearing up of Bibles, stealing of hymn books and rowdiness at the meetings. She was formally summoned into criminal court in Jersey City by an irate Catholic, one Giuseppe Fantasia, whose lawyer charged her with preaching the Gospel to Catholic children.

The case was heard before Judge Anthony Botti, first on Nov. 19, and a second time on Dec. 2, 1940.

When asked by the Catholic Judge if she had a lawyer to defend her, Mrs. MacGillivray responded that she had no lawyer, but that she had a Counsellor. To the further question of the Judge she replied that his name was Jesus Christ who, in Isaiah 6:6, is called "Counsellor". Many Catholic children from the neighborhood had been brought into court in the hope that they would testify against her. She told the Judge of her work at her Mission, assisting needy families with clothes and food, visiting the sick and preaching the Gospel in English, Italian and German many times a week. She also told of the persecution at the hands of Catholic youths who came at night shouting "Heil Hitler" and calling her vile names.

As Mrs. MacGillivray was born a Jewess (though married to a Scotchman, since deceased), Judge Botti reprimanded her for undertaking to preach the Gospel to Catholics, and told her she should leave them alone. She thereupon opened her Bible in the court and began preaching the Gospel to him. At the second hearing on Dec. 2, the case was dismissed since Mrs. MacGillivray's accuser failed to appear and the testimony of the children was in her favor. We are happy for this splendid testimony and the victory for free speech and freedom of worship in Jersey City.

—♦—

GOSPEL IN SOUTH AMERICA

ON Sunday, Feb. 23, the Rev. John L. Davey of Australia delivered a most interesting talk at Christ's Mission on the evangelization of Roman Catholics in South America. Mr. Davey is a member of the Worldwide Evangelization Crusade, and was on his way to carry on his work in Martinique, Guadeloupe and the West Indies. His talk was illustrated by lantern pictures.

ITEMS OF CURRENT INTEREST

By JAMES J. MURPHY

FRANCE RESTORES RELIGION IN SCHOOLS

M. COOMBES, French Premier and author of the *Coombes Law* separating church and state in France in 1903, was an ex-Catholic priest who resigned the priesthood, became a medical doctor and later entered politics.

Since Hitler's destruction of the French Republic, many measures have been enacted by the Vichy government tending to unite again the Catholic church and the new French Fascist State. Latest reports from Vichy state that two new laws have been decreed favoring the Catholic church in educational matters. The first allows communes to contribute, out of tax monies, to the expenses of religious schools. The other establishes religious training in all the State schools. Under this new law "the State will undertake to give religious classes on Thursday morning either in or near the schools, and one and one half hours a week of religious training will be included in the regular course of study". (*N. Y. Times*, Jan. 27, 1940)

* * *

PRIEST ACCUSED AS FIFTH COLUMNIST

THE ASSOCIATED PRESS, in a report from Manila, P. I. of Jan. 13, states that the Rev. Luis Bogel, a German Catholic priest at Subic, location of a United States Navy Base, has been charged with conducting, under the guise of religious teaching, propaganda in favor of totalitarian nations; that he exalted the Aryan race, asserting that Aryans were responsible for the establishment of powerful, efficient governments in Europe, and emphasizing the futility of resistance by small nations to peaceful overtures of strong nations.

* * *

POPE AND THE NEW ORDER

CATHOLIC Hungary's press recently accused President Roosevelt, meaning the United States, of failing to understand "the new order in Europe". It has no fault to find in this regard with Pope Pius XII, who deliberately used the phrase in its fascist sense in his Christmas message to the whole world.

SPAIN BANS BIRTH CURB

ALTHOUGH Spain has the highest birth rate in Europe, 32 to each 1,000 of the population, anti-birth-control measures have been enacted by the Franco regime. Fewer but better babies would seem to be a wiser policy for poor Spain, for it also has always had the highest infant mortality of any country in Europe; in 1936, the latest year for which figures are available, out of every 1,000 live births in Spain, 109 babies died in their first year. Catholic church teaching is that it matters little how babies are born or how long they live provided they are baptized Roman Catholics before they die.

* * *

CATHOLIC LAY BROTHERS EXEMPTED FROM DRAFT

ARCHBISHOP Mooney of Detroit has convinced Mr. Dykstra's headquarters of the Selective Service System in Washington that Roman Catholic lay brothers, though not ordained ministers, "are bound to the same obligations of the clerical state and enjoy the same privileges as clerics". So, on Feb. 1, a ruling was announced from Washington that all Roman Catholic lay brothers are to be defined as "regular ministers of religion", and so exempt from military training. There are about 100,000 of them in the United States.

* * *

NAZIS EXPEL BENEDICTINES

READERS of the article in this issue entitled "Conflicts Within Catholicism" will be interested to know that the Benedictine monks of the famous abbey at Bregenz, Austria, were expelled by the Nazis during the last week of January and were forced to take refuge in Switzerland. The Benedictines have always been the leaders of the liberalizing faction in the Catholic church and enemies of the Jesuits.

* * *

JOB FOR HAGUE PAL

WILLIAM F. Smith, friend of 'I-am-the-law' Frank Hague of Jersey City, has been named by President Roosevelt as U. S. District Judge for New Jersey. He is known for his official indifference to the violation of the principle of free speech during the high days of the Hague dictatorship in 1937.

CASE OF PASTOR NIEMOELLER

REPORTS from Berlin, passed through Nazi censorship, that Rev. Martin Niemoeller, imprisoned leader of Protestant opposition to Hitlerism, had embraced the Roman Catholic religion startled many until his wife and friends gave it a direct denial. These insisted that "he still held the beliefs for which he had been in prison for the past three and one-half years". Pastor Niemoeller is leader of the 3,000 Evangelical Protestant pastors in Germany who refuse to pray for a Hitler victory and who, as a consequence, have sacrificed their support from the Hitler regime. The Catholic church in Germany is allied to National Socialism by Concordat and its priests receive their support from the state. Roman Catholic bishops parade with the Swastika and have publicly prayed for and supported Hitler's armies.

Whatever be the source of this report about the recanting of Pastor Niemoeller, there runs through it all an indication that he would regain his liberty if he became a Roman Catholic. According to a wireless dispatch from Berlin to the New York Times of Feb. 4, Pastor Niemoeller's followers "stated emphatically that their leader, even if released, would not think of recanting, and under no circumstances would he misuse his religious orders to obtain liberty".

* * *

THE KENNEDY CLIQUE

CONTRARY to the self-hypnosis of the would-be appeasers of the Kennedy brand, the Gallup Poll finds that 71% of the American public fears that the United States would be affected by a Hitler victory, and only half of one percent of this number believe that we would be benefited by such an event. These figures should be extremely disconcerting to the Catholic press, which backs the Nazi claim that most Americans feel that the outcome of the present war does not concern the United States at all. Unfortunately for the interests of truth, political Catholicism is too much accustomed to ignoring facts to be disconcerted, much less silenced.

* * *

EINSTEIN PRAISES BIBLE

AT a reception in honor of Professor Abraham S. Yahuda, eminent Biblical scholar recently arrived from London, Prof. Albert Einstein said: "I hope that Pro-

fessor Yahuda's convincing arguments and lucid presentation will contribute to strengthen and revive the influence of the moral contents of the Bible". The Catholic press blazoned some less happy remarks of Einstein on the personality of God on previous occasions, but was silent about this praise of the Bible.

* * *

BELOW THE RIO GRANDE

HAITI and South American countries have the reputation of being bases for fifth column activities on behalf of the Axis powers. We note that Edward J. Flynn, head of the Democratic Party, recently spent his vacation in the Dominican Republic, Senator Joseph C. O'Mahoney of Wyoming has come back from a visit to Haiti, and Cardinal Dougherty, accompanied by former Postmaster General James A. Farley, has been to Chile on a tour of South American countries. Whatever these countries may eventually do depends in great measure on the objectives of the Catholic church.

* * *

CATHOLIC CHURCH COUNCIL

PRESS reports tell of the Pope's intention to call an Ecumenical Council of Roman Catholic bishops and prelates to align the church to the "new order" expected to follow the outcome of the war. The last Catholic Council, held at the Vatican in 1870, decreed the infallibility of the pope. From his public pronouncements recently, it seems clear that Pope Pius XII has no doubt that this war of the Nazi-fascist dictators is sure to change the world into an entirely different place than what democratic principles were making of it before the rise of Fascism.

* * *

POPE ENTERTAINS NAZIS

ON January 26, Pope Pius XII laid aside his strictly political activities to spend a social afternoon in his favorite atmosphere of German *Kultur*. In a rare gesture he entertained in his private library a representation of the Berlin Philharmonic Orchestra, after which he presented each of the players with a silver pontifical medal. German soldiers have been among his daily visitors since Hitler's armed forces came through the Brenner Pass to 'protect' Fascist Italy; the Pope was reported as chatting with them in their native tongue.

LORD HAW-HAW

HITLER'S Lord Haw-Haw is William Joyce who, according to Mr. L. Morrison, feature writer of New York's newspaper *P.M.*, was educated in Jesuit schools where he was indoctrinated with his hatred of Protestant England.

'DECADENT' BRITISH EMPIRE

DESPITE public accounts of support of aid for England by insignificant "liberal" Catholics, those who represent the true mind of the Catholic church continue their propaganda against it before large audiences and in the Catholic press throughout the country. Paulist priest James M. Gillis, editor of the *Catholic World* and well-known columnist of many Catholic newspapers, gave a sample of this in a lecture to the Holy Name Forum at Jackson Heights, N. Y. on February 2. A crowd of 2,500 heard him in the hall and his talk was carried to overflow audiences in other parts of the building by loud speakers.

Urging his hearers to oppose going to war on the side of England, Father Gillis told them that "the main reason for our going in would not be to save England as a country alone, but to save the British Empire—a decadent empire at that". He concluded with the appeal: "Don't let our country be dragged into a war to save a decadent empire."

HOW THE INFANT DEMOCRACIES PERISHED

"DEATH to democracy" has been the undying watchword of political Catholicism. Hope flared bright in 1914 and the church bet heavily on a German victory. With the rebirth of democracy after the War the church fairly gagged with resentment. It retched at the thought of the dethroned Hapsburgs, of a democratic Germany, of independent Orthodox states, of a Czechoslovakia ruled by a Masonic liberal, Masaryk. Patiently and craftily it plotted for a future triumph, meanwhile sapping the foundations of the infant democracies.

Czechoslovakia was broken into factions. Father Andreas Hlinka and

Monsignor Tiso fanned the flames of rebellious minorities. In the Weimar Republic of Germany, Msgr. Kaas, head of the Center Party, held the fateful balance of power in the Reichstag until, under Vatican orders, he cleared the way for abdication to Hitler. In Ireland the political clergy forced the liberal Cosgrave to yield to the jingoism of the dictatorial DeValera. In Yugoslavia the *Jesuit* Father Anton Korošetz dominated the political scene from the foundation of the State till his recent death in mid-December, both as Premier in 1928 and Minister of Public Education and as President of the Senate, in which capacities he was the "power behind the throne" at the time of his demise. At all times he was the spearhead of the Slovene Catholic Party. He agitated for Slovene autonomy and kept the country in perpetual ferment under the pretext of fighting for liberty and democracy. This, indeed, is an old Jesuit strategy (which the Communists have copied) of undermining actual democracy by pretending to fight for liberty and "true democracy".

The ultimate effects of these machinations, the collapse of democracy and constitutional monarchies, the triumph of fascism, with church approval, in Italy, Germany, Spain and France, are too well known to need comment.

LION AND THE LAMB

(Continued from page 77)

We do not wish to discourage fellowship among Protestants, Jews and Catholics. But the first plank of the American platform on which they stand together should be a formal repudiation by the Catholics present of the official condemnations of tolerance by their church authorities. Otherwise such conferences are deceptive and of no help to tolerance.

BOOK REVIEWS

THE CITY OF MAN—A Declaration on World Democracy, 113 pages, Cloth Bound, Viking Press, New York, N. Y. Price \$1.00.

THIS MASTERFUL exposition of the crisis now facing democracy and freedom could profitably be made the text-book for all who are more than casually concerned with the future of our civilization. Many of its clear-cut passages, filled with the distilled wisdom of the collective thought of a group of America's best thinkers, should even be learned by heart, meditated upon and repeated, so that their full significance may remain and be carried into action.

It contains, first, a Declaration of the self-evidence of the present condition of our civilization, the seriousness of which has been brutally and rapidly brought home to many in America, but not yet to all. It is, secondly, a Proposal, fourfold in scope, carefully, realistically and completely thought through, embodying the only possible remedy to save the true spirit of democracy and to give to the world, in the words of Abraham Lincoln, "a new birth of freedom under God". It was two years in the making and is signed by its eminent committee of fifteen: Herbert Agar, Frank Aydelotte, G. A. Borgese, Hermann Broch, Van Wyck Brooks, Ada L. Comstock, William Y. Elliott, Dorothy C. Fisher, Christian Gauss, Oscar Jászi, Alvin Johnson, Hans Kohn, Thomas Mann, Lewis Mumford, William A. Neilson, Reinhold Niebuhr and Gaetano Salvemini. All, as stipulated, pledge that they are free of any allegiance except to truth, and of any obedience except to the laws of this country.

What is here bravely and realistically set forth is the problem of erecting a structure "strong enough to enable freedom to repulse the murderous assaults of totalitarian propaganda and conspiracy without sacrificing freedom itself in the suicidal contradiction of a fully 'authoritarian democracy'". More stress might have been laid on the value of religious idealism in this manifesto and on the corruptibility of human nature which, of itself alone, can never erect and sustain an ideal City of Man. But it is gratifying to note the authors' fundamental premise, that their proposed structure will have to breathe "the spirit of the New Testament" and be sustained by "the

religion of the Holy Ghost", in which all men of good-will, whether or not directly under the influence of the Christian Scriptures, heartily believe.

It is also gratifying to note that one of the foundation stones of their structure is the principle that "the democratic concept of freedom can never include the freedom to destroy democracy and freedom". It is full time, if not already too late, that American democracy should include this as one of its self-evident principles. Furthermore, from the context it is clear that this principle is to apply henceforth to religious as well as Nazi, Fascist and Communist organizations. Rightly the authors state:

"If no liberty is granted to the murderer and the arsonist, no liberty can be granted to *whosoever* and *whatsoever* threaten the divine spirit in man and above man".

If this be interpreted as the injection of authoritarianism into democracy, then we will have to make the most of it.

Frankly and fearlessly the authors probe into the festering rôle played by political Catholicism in the betrayal of the spirit of freedom and democracy that can alone make the City of Man the Citadel of God:

"The consequence is particularly alarming in our day of a desperate fight between democracy and tyranny, for the [Catholic] Church is tempted to make peace with tyranny and come to terms with Fascism, if Fascism promises not to harm the Church as a historical institution and if those tendencies in Fascism and Nazism prevail which are prepared to pervert the Church and make it a subordinate ally of their political plans."

They go to the root of Catholicism's betrayal of our civilization when they further state:

"In former ages already Roman Christian Catholicism has often proved Roman—or French, or Spanish, or Austrian—rather than Christian and universal. In more recent years its *Syllabus of Errors* (1864), the start of a Second Counter-Reformation challenging the liberal world that had risen from Reformation and Renaissance, played into the hands of political and social obscurantism. Its spiritual totalitarianism was exploited both as a pattern and as a tool by the totalitarianism of political and social enslavement. The docility of the Church towards the powers that be, and its readiness not only to compromise but also to collaborate with evil, when collaboration is profitable, ushered in the unfortunate Lateran treaties of 1929 by which the Christian Pontificate hitched its wagon to the Fascist star." (*Italics mine*).

Even more terribly true is the following historical account of the Vatican's betrayal: "The Republic of Spain was drowned in blood with the approval and sponsorship of the Catholic hierarchy, regardless of the hushed protests of liberal Catholics on both sides of the Atlantic. Nor had there been any stint of approval and help from the Catholic hierarchy to the burglary in Ethiopia and to the final debauchment of the League of Nations. At last, when the hour of reckoning struck, the Papacy, a voluntary prisoner in Fascism's Babylon, shrouded itself in oracular ambiguities apt to sound Fascist to Fascists and Christian to Christians, while Italian Catholic bishops blessed the flight of Fascist vultures and hundreds of Christian bells pealed cheer in Munich, June 18, 1940, to the Fuehrer and the Duce, meeting over the corpse of France."

We are glad for this scrupulously penned Declaration and Proposal. It can and should be endorsed by all—by Christian fundamentalist as well as by those who cling, or think they cling, to rational knowledge and scientific experiment alone. Few men will reject the inspiration of the Holy Ghost. But all, in defense of the democratic spirit which alone can save our civilization, though desiring peace, must scornfully reject what the authors call that "parasitic pacifism which has eaten into our own civilization and even now shelters Trojan horses and parachute columns behind the lines of our defenses."

The book is deep, but not long or burdensome; its true worth is best realized by meditative reading and re-reading, by which its beauty and tremendous significance are revealed. It outlines no utopia, but realistically shows how the City of Man can become the Citadel of God.

L. H. L.

LED BY THE SPIRIT

Romans 8:14 reads: "As many as are led by the Spirit of God, they are the sons of God." While in sin we were led by our carnal natures and Satan. After being saved we have the Holy Spirit to be our guide. Jesus said that "the Spirit would guide us into all truth." Then we can sing, "He Leadeth Me, O Blessed Thought." Our conscience becomes tender and we are aware that the Spirit is leading and checking and showing us how to please God.

RECOMMENDED READING

FRANZ VON PAPEN—*His Life and Times*, by H. W. Blood-Ryan, London, Rich & Cowan, 1939. Biography of Hitler's diplomatic trouble-shooter and ardent Catholic who is on record as saying: "*The Third Reich is the first power which not only recognizes, but which puts into practice the high principles of the Papacy*".

THE PAPACY IN POLITICS TODAY, by Joseph McCabe, former Franciscan priest; London, Watts & Co., 1939.

ITALY AND FASCISMO, by Don Luigi Sturzo, exiled priest-leader of pre-fascist Italy's *Partito Popolare* abolished by Mussolini with Vatican connivance; Harcourt, Brace & Co., New York, 1926.

THE ANTI-CHRIST, Prophetic Studies No. 1.—A Brief Scriptural Study of the Coming Satan-Inspired World Dictator, by Prof. Wick Broomall of Columbia Bible College, Columbia, S. C., pamphlet, Price 10¢.

THE APOSTASY, Prophetic Studies, No. 2.—A Study of the Scriptural Doctrine of Apostasy and the Apostasy of the Last Days, by Prof. Wick Broomall, pamphlet, Price, 10¢.

THE LIBERAL ILLUSION, by Louis Veuillot, foreword by Rev. Ignatius Kelly, S.T.D., published 1939, by The National Catholic Welfare Conference, Washington, D. C. A diatribe against liberalism and tolerance of all kinds, especially against "liberal Catholicism"; reprinted by and with official Catholic approval. Louis Veuillot, ardent champion of Catholic authoritarianism in religious and civil matters, was titled by Pope Leo XIII, "Lay Father of the Church". 85 pages. Price 30¢.

All books reviewed in our columns may be had from us at regular publishers' prices.

"IT IS the great strength of democracy that it brings responsibility down squarely to every citizen and every nation. And before the judgment seat of God each must answer for his own actions."

—From Lord Lothian's last speech.

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Its articles of incorporation specifically state that Christ's Mission was founded "for the purpose of mutual improvement of religious knowledge and *for the furtherance of religious opinion.*" It therefore maintains its platform in the heart of New York City as an open forum for the discussion of the vital differences between the religious and

cultural values of Reformation teaching and those of Roman Catholicism.

It also seeks to enlighten non-Catholics as to Vatican-inspired activities against civil and religious liberty. In treating of this subject, however, it carefully distinguishes between (1) the Roman Curia, (2) the hierarchy, and (3) the Catholic laity. It does not assail individuals, but speaks plainly about the aims and workings of the politico-religious system of Roman Ecclesiasticism, of which they all form a part. Nor does it connect any considerable percentage of the laity with the political schemes of either the Vatican or the hierarchy.

It is the only institution in the United States laboring on these two lines of endeavor, and confidently appeals for help in money, prayers, and the exercise of personal influence in behalf of its workers and its literature.

Conversion of Roman Catholics to the truly Christian and truly American way of life brings them out of darkness into light, from the power of men into the love of God, from bondage to freedom. If spoken in love, this information leads them to know that they can have direct access to God through Christ, to turn away from the intermediary of priests and saints, and from obedience in politics to an alleged infallible Pope to confidence in a representative government of the people. They come to recognize that the Church of Rome should not take the place of Christ, nor a Pope interfere in the political and social affairs of the State.

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BOOKS AND PAMPHLETS OF INTEREST IN THE ROMAN CATHOLIC QUESTION

THE CATHOLIC CRISIS, by George Seldes. A factual survey of the policies and politics of the Catholic Church in the United States, Canada, South America and Europe. 357 pages; Price.....\$3.00

ROME STOOPS TO CONQUER, by E. Boyd Barrett, ex-Jesuit priest. A penetrating analysis of the relation of the Catholic Church to Fascism and Democracy. Price.....\$2.75

THE SOUL OF A PRIEST, by L. H. Lehmann, former Catholic priest. The odyssey of a soul from the Roman priesthood to Evangelical Christianity. 150 pages; Price.....\$1.00

EX-PRIEST AND THE RIDDLE OF RELIGION, by L. H. Lehmann. An historical and philosophical analysis of the foundations of Roman Catholicism. 302 pages; Price.....\$2.00

THE DRAMA OF WILLIAM OF ORANGE, edited by L. H. Lehmann. The Proscription of William of Orange and his famous Apologia in answer thereto. Tells of Holland's fight against religious and civil tyranny. 118 pages; Price: paper covers, \$1.00; cloth bound\$1.50

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### PAMPHLETS:

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**THE CATHOLIC CHURCH IN POLITICS**, by L. H. Lehmann..... .15  
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**FATHER O'CONNOR**, Story of his Life and Work......15

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